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TAHRIK-I-JADID

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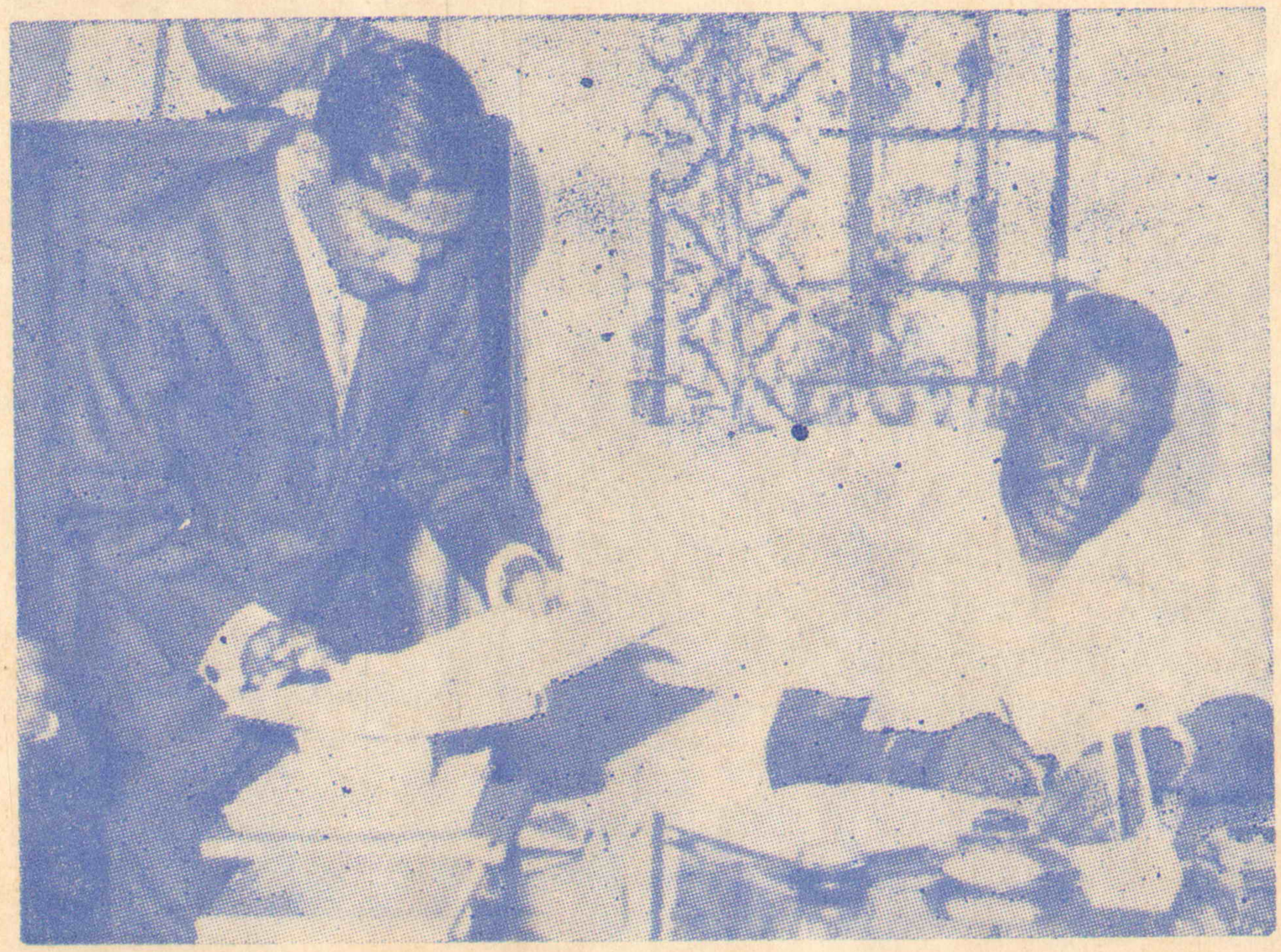
Editor :
NASEEM SAIFI

The President of SierraLeone writing his remarks on the Visitors' Book of the Ahmadiyya Secondary School, Boajibu. The Principal is seen standing in the picture.



سیرالیون کے صدر مملکت احمدیہ سیکنڈری سکول بوآجے بو کے دفتر میں ۔
مکرم پرنسپل صاحب ان کے پاس کھڑے اپنا ریکارڈ دکھا رہے ہیں

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-I-JADID

RABWAH

VOL XI — No. 3
March 1975

Editor
NASEEM SAIFI

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THE TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address :

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

MALFOOZAT

Don't Misunderstand God's Clemency

The Promised Messiah, peace be on him says :

"God is such a *Coverer* that despite the fact that He sees man committing sins and faltering, yet because of this attribute (Coverer) of His, He covers him up until and unless he crosses all the decent bounds and goes beyond moderation. But so far as man is concerned, he, even when he does not see the shortcomings of others, begins to make noise. The fact is that man is devoid of the quality of being courageous whereas God is Clement and gracious. The unjust person (ظالم) does cruelty to his own self and at times forgetting the clemency of God, he becomes bold (i.e. he boldly commits sins, for, he feels that God not having caught him so far, will never catch him and he will always go scot free). That is the time when the attribute of Revenge comes into action (in his case) and he is caught.

(Malfoozat Vol I P-299)

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KHUTBA

THE HOLY PROPHET IS A LIVING PROPHET

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ON Friday the 31st of January 1975, Hazrat Khalifatul Masih III asserted that the Jamaat had firm faith in the fact that the Holy Prophet, peace and blessings of Allah be on him, is a living Prophet and that it was essential that in order to win the love and pleasure of God we must mould our lives in accordance with the example set by him.

He also remarked that since the person of the Holy Prophet is a blessing for the whole universe, we should always be praying for God's blessings to be showered on him.

At the very outset of his Khutba, Huzur told the Jamaat that there was only one way for crediting the grace and mercy of Allah and that was that we should love the Holy Prophet Mohammad, peace and blessings of Allah be upon him and that we should give him unflinching obedience and loyalty. The Promised Messiah, peace be on him, says that the life that does not impart good to others is a useless life, In fact there are only two lives which are really and truly praiseworthy : They are the life of Allah who is Al-Haye, the source of all life and all goodness and to whom every praise belongs and the life of the Holy Prophet through whom man has been able to understand and realise the beauty, the grace and the grandeur of the Creator. The Holy Prophet lived the whole of his life in perfect accordancc with the teachings of Holy Quran and thereby graced us with the God realisation. God says that if the ultimate aim had not been the Creation of Mohammad, peace and blessings of God be upon him, He would not have created the universe at all. And from this we conclude that the person of the Holy Prophet imparts good to those who are to come after him and also to those have gone before him. His Mercy envelops the whole universe and it can be safely said that it is limitless, in respect of time as well as that of place. It extends itself to all the time and to all the places. That being the case there is no iota of niggardliness in him and he favours every-body and everything with his goodness.

The people fought against him and caused him and his companions to pass through difficulties and hardships. But inspite of all this whenever he or his companions saw anyone in distress, they tried to cause the removal of that distress and did all they could to comfort him. Whenever they saw that the

life and death were in a state of struggle, they tried to give spiritual life and also strove to see that the life was the winner. Whenever they found darkness, they worked hard to change it into light. Spain was one of the places where humanity was being crushed and trampled under feet. The Muslims went there and caused the light of Mohammad to bespread in that area. And this light shot itself in two ways : intellectual and moral cum spiritual. Who can deny the fact that the progress that the Muslims of Spain made in the intellectual field was the result of the mercy of the Holy Prophet, peace and blessings of Allah be on him. It was in fact due to eternal life granted by the Holy Prophet to those who came after him. This intellectual progress was so great that the vast Christendom of those days could not stand a match to it. The Muslims opened very great centres of learning where even the great Missionaries of Christianity came to seek knowledge.

Although Africa has once again become a backward area, there was a time when Muslims, despite the fact that there were no roads or good means of transport, went there and enlightened the people in such a way that their lives became comfortable and they changed from illiterate to highly intellectual people, and more than everything else, they made them godly people.

All this goes to show that the life of the Holy Prophet is in every way beneficial. Whoever will follow the Holy Prophet truly and perfectly, will become the recipient of the love of Allah ; this door is open to-day as it was open in the yester years and it will remain open in future as well. Nobody can shut this door.

There have been some people among the Muslims who thought that God had not granted an ever existing life to the Holy Prophet (spiritually speaking) but the Ahmadis do not fall in that category. They firmly believe that the Holy Prophet is a living Prophet and one of the proofs of this fact is that there are thousands of people in this Jamaat—the Jamaat which is very small in number and is rejected by the worldly people—who are favoured with the grace of the Holy Prophet and who receive his blessings that have changed their lives for the better. This type of people are not only found to-day, they will continue to be there in the future as well. Whereas the other people seem to have dejected appearance and whithered lives, the recipients of the favours of the Holy Prophet are fresh and enlivening. They have a true and living relationship with Allah.

In the end Huzur prayed to God that the love of the Holy Prophet may create and enhance the love of God in the hearts of the members of the Jamaat.

Another book for you

THE PROMISED MESSIAH

BY

Sahibzada Mirza Mubarak Ahmad, Vakil-i-Aala

FREE OF CHARGE

from

Managing Editor, Monthly Tahrik-i-Jadid, R a b w a h

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MUSLIH MAUD DAY

On Thursday the 20th of February, 1975, the citizens of Rabwah were in a gay mood. It was Muslih Maud Day and in addition to an open meeting held at the Masjid Mubarak the youth also played football matches.

The meeting was presided over by Maulana Malik Saifur Rahman, the Mufti of the Jamaat and the Principal of the Jamia Ahmadiyya (where the Missionaries are trained for the preaching of the last message of God—Islam).

Those who spoke at the Muslih Maud Day Meeting were : Maulana Abul Ata, Maulana Sheikh Mubarak Ahmad, Maulvi Dost Mohammad Shahid and Sahibzada Mirza Tahir Ahmad. The topics dealt with were (in the same order as the names of the speakers have been mentioned above), (1) Who was the person in whom the prophecy of "Muslih Maud" as vouch safed to the Promised Messiah, peace be on him, was fulfilled, (2) The services of the Muslih Maud rendered to the Holy Quran. (3) The specific qualities of the Muslih Maud as mentioned in the relevant prophecy. (4) The efforts that the Muslih Maud made to see Islam dominant in the world.

RABWAH

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HORSE RACING

The 4th Horse racing tournament was held at Rabwah from the 21st to the 23rd of February, 1975. The opening ceremony was performed by Mirza Anwar Ali, the Superintendent Police, Jhang, who very highly admired the arrangements made for the occasion. He also remarked that he was very much impressed by this noble gesture of the citizens of Rabwah which showed how nice and pure were the things in which they were interested.

In all, there were one hundred and forty four horses that took part in races and tentpegging.

The Secretary cf the Racing Club announced that the Khalifatul Masih had said last year that the District which will enter seventy or more horses for competition will be awarded a cash prize of one thousand rupees. Gold and silver medals have also been made to be given to the winners.

During the prize distribution ceremony, Huzur remarked that this tournament was a humble display of our love and loyalty to the Holy Prophet of Islam who was the greatest benefactor of mankind.

Huzur declared the tournament closed, with prayers.

DIARY

NOTES & COMMENTS

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The Holy Quran

Hazrat Muslih Maud, may God be pleased with him, commenting upon the verse

وطهر بيتى للطائفين والقائمين و الركع السجود (الحج آيت ۲۷)

(And keep my house clean for those who perform the circuits, and those who stand up and those who bow down and fall prostrate in Prayer.)

says that remembrance of Allah in Islam does not only mean that people should continue saying Subhanallah (Glory be to Allah), rather all such things as are in the interest of the nation and tend to better the morals and material position of the people are included in the remembrance of Allah and all these things are permissible to be performed in the mosques.

Whenever the guests arrived in the days of the Holy Prophet, peace and blessings of Allah be upon him, he wou'd ask the people in the mosque as to who of them could take the guest to his house. Outwardly it seems that this was a question of food, but in truth it was really a question of religion, for, it tended to fulfil a religious need.

The people have actually limited the religion to a very small circle, whereas the religion is revealed to cement the relation of man with his Creator and the Creator cannot be reached without giving service. We can get nearer to Him by looking after and bringing up an orphan; we can get nearer to Him by serving a widow, preaching to a D sbeliever and delivering a Believer from his hardships That is why if these things are talked about in the mosque it cannot be said that people have indulged in worldly affairs; it is a part of religion.

—◀▶—

The Hadith

It is reported by Hazrat Abu Huraira, may God be pleased with him, that the Holy Prophet, peace and blessings of Allah be upon him, was asked as to what constituted "backbiting (Gheebat). He said "Your talking about your brother in such a way that if he came to know he would not like it." The questioner, on hearing this, said, "O Messenger of Allah, what, if the thing we say is really found in him. Will it even then be backbiting. The Holy Prophet remarked that it would be backbiting only if the thing was found in him, for, if it was not there, then it would become an accusation.

By defining backbiting in this way and making a sharp distinction, between backbiting and accusation, the Holy Prophet has guided us to avoid a lot of careless talk that could create bad blood and unnecessary friction. In fact he has given us the sense to protect ourselves against a deadening sin which if indulged in can break up social ties between the friends—and even relatives.

—◀▶—

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Certainty of Divine Help

Tashahud and Suratul Fatiha.

I bear witness that there is no God but Allah, He is One and has no partner. And I bear witness that Mohammad, is the Servant of Allah and his messenger.

In the name of Allah, the Gracious, the Merciful. All praise belongs to Allah, Lord of all the worlds, the Gracious, the Merciful, Master of the Day of Judgement. Thee alone do we worship and Thee alone do we implore for help. Guide us in the right path—The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.

Dear Listeners! Do you remember what happened when the Holy Prophet Mohammad, peace and blessings of God be upon him, was fleeing from Mecca to Madina and he was accompanied by his closest friend, Abu Bakr, may God be pleased with him? I am referring to the time when the two of them were in the Cave of *Thaur* and the enemy had reached the mouth of the cave and was just trying to guess where the two of them could have gone from there. Hazrat Abu Bakr, may God be pleased with him, could easily see the feet of the chasers and was really frightened. He told the Holy Prophet that he could see the enemy and he thought that perhaps the end had already approached. What did the Holy Prophet say? He uttered the words which have remained an unparalleled example of the certainty of Divine Help. He said "*Innallaha ma'anaa*" i.e., verily God is with us. Just imagine. Two persons fleeing from the wrath of blood-thirsty enemies are sitting or perhaps standing in a small cave.

The enemy has been chasing them and has now got to the spot where only one look into the cave will put "the wanted" into his hands. Those two people know fully well the situation into which they have been placed. One of them is frightened. The other says that there was nothing to worry about, for, God was with them and He would save them from the hands of the enemy. Is there any other example to prove that a man could have more certainty of Divine Help? And did God actually help them? Yes, He did. It is said that a spider had spun a

cobweb on the mouth of the cave after the two of them had entered the cave and that made the enemy doubt the possibility of their being inside the cave. I cannot reproduce the conversation that took place between the members of the enemy group. Suffice it to say that they left the cave and the Holy Prophet Mohammad, peace and blessings of God be upon him, and Hazrat Abu Bakr, came out safe and sound and continued their journey. It is a historical fact the authenticity of which has never been doubted by any historian. And what lesson has it got for us ? That those who have faith in God, they do receive the help of God. We should therefore always be certain that Divine Help is as sure as anything can ever be.

Let me show you what is written on another page of history. The Holy Prophet is sleeping under a tree and his sword is hanging by him on the tree. A Beduine comes to the place, takes hold of the sword and wakes the Holy Prophet Who can save you from my hands ? asked the Beduine. The reply that he received from the Holy Prophet consisted of only one word viz. Allah. And the sword fell down from the hands of the Beduine, who was really overpowered by the straightforward reply of the Prophet and was astonished at the certainty of his faith. The Holy Prophet then took the sword in his hand and asked the Beduine who could save him from his hands. The Beduine who was overawed by the situation in which he then was, had no reply to make. The Holy Prophet then said, say Allah, for He can save you also, as He could save me.

How do you find this incident ? Isn't that a fine example of certainty of Divine Help ? It certainly is. These factual historical statements should definitely create confidence in our hearts that Divine Help is as sure to come as anything can be sure in this world. But mind you, we must have faith in God, and we must make ourselves deserving of this help I am not going to discuss how we can make ourselves deserving. That subject has to be left for another time. But, please, do try to realise that Divine help can be yours if you deserve it.

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I have quoted two instances of the life of the Holy Prophet Mohammad, peace and blessings of God be upon him, to show how much of certainty in the Divine help did he possess. And these two instances must give us certainty of divine help in our own case too. But I should like to refer to the Holy Quran and show you what the Word of God says about this subject matter,

We read in chapter 2 verse 250:

كم من فئة قليلة غلبت فئة كثيرة باذن

الله والله مع الصبرين

Kam min fiatin qalilatin, ghalabat fiatan kasiratam be iznillah—wallaho ma'-assabirin. i.e., How many a small party has triumphed over a large party by Allah's command. And Allah is with the steadfast. This verse is a clear hint to all such cases where the Divine help came, and even comparatively small parties overcame bigger ones. It has happened before and it can and in fact it will happen in future also. It is also happening today in various walks of human life. Why should then not we believe in our own case that the help of God is near and will definitely come to us when we need it.

In another place in the Holy Quran, God has actually given the promise that He would send the help

whenever it is asked for. We read

و اذا سألك عبادی عنی فانی قریب اجیب
دعوة الداع اذا دعان فلیستجیبوالی
والیو منوابی لعلهم یرشدون -

Wa iza sa'alaka ibaadi anni fa inni Qareeb Ojeebo da'wataddaa-i-iza da' aani fal yastajeebu lee wal-yo'minoo bee la allahum yarshodoon.

i.e., And when My servants ask thee about Me, say : I am near, I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.

This is verse 187 of chapter 2 of the Holy Quran.

The asking of a man about His God obviously means asking His help. And God says that He is always near, that is, His help is always ready to come, but to those who believe in Him and who hearken to God, that is, who obey Him.

I should like to close this discourse with a brief writing from the pen of Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement, on this very subject. He says : If you will be God's people, know it for certain that He shall be your God. You shall be sleeping and God shall be awake for you. You shall be negligent of the enemy and God shall see him and frustrate his evil plans. You are not yet aware what power belongs to your God. Had you known it, no day would have ever found you grieving for this world. If any one has vast treasures in his possession, will he weep and cry or commit suicide for the loss of a farthing? If you had been aware of the rich treasures that your God will perform all things for you and that He will be your refuge in every distress, you would not have been mad after the world. Your God is a precious treasure : set great store by Him, for, He can assist you in every step that you may take. Without God you are nothing and your means and plans are useless.

There the quotation ends.

My dear listeners ! All what I have said goes to show that it will pay us to have certainty of the divine help in all that we do. Let us therefore be sure that His help is coming. O God, our Lord we beseech Thee for Thy help. Do help us in all our affairs. Amen.

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How to be an Ahmadi

have a cake
while saying duas
have no break
while get asleep
never tired
never worried
this is how you win to keep
deep inside the sabr, patience
and obedience, how to be
in one's own mind in remembering
Oneness of the Lord, the key
of true love, of really being
a devoted ahmadi

Hadayat Ullah

From The News-papers

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Ahmadiyyas at Saltpond

The Pioneer (Ghana), January 9, 1975.

(EDITORIAL)

MAULVI Abdul Wahab bin Adam, Ghanaian, appointed head of the Ahmadiyya Muslim Mission in Ghana, performs his first major task today to open the 49th Annual Conference of the Mission at its headquarters at Saltpond, Central Region.

The fact that a Ghanaian has been appointed head shows that the Ahmadiyya Mission in this country has reached its full maturity.

The mission has proved to have some progressive ideas. This is demonstrated by its educational activities and other social performances. It has established a number of elementary and secondary schools in several parts of the country. It also manages clinics or hospitals.

The Ahmadiyya Muslim Mission by its educational activities has been able to produce some good scholars who are participating in the training of the country's youth or participating in other social activities.

With the passing of the leadership of the Mission to a Ghanaian, we hope that much more effort would be made to improve, in particular, its clinics or hospitals the management of which has been occasionally criticised by some citizens.

Before their present conference, the leaders have called on the Head of State to pay their respects to him. This may give a sign of hope that the Ahmadiyyas will work for peace and harmony in the country.

Like the other religious bodies, we trust that they will work relentlessly for the spiritual and moral upliftment of the country. They must help to work for peace.

In the word of the Head of State: "If we have peace and harmony other things would follow."

We wish the Ahmadiyyas fruitful deliberations.

—◀▶—

Ahmadiyya Head appeals for peace

The Pioneer (Ghana) January 10, 1975

MAULVI Abdul Wahab Bin Adam, first Ghanaian head of the Ahmadiyya Muslim Mission in Ghana has appealed to Muslims throughout the country to make a positive resolution to unite for their own progress

and be enabled to contribute their quota to the development of peace, progress and prosperity of the nation.

The Ahmadiyya Head was speaking at the 49th Annual Conference of the Ahmadiyya Movement of Ghana which opened at Saltpond in the Central Region yesterday.

He noted that Ghana could survive through her self-reliance policy. He however, said "we have to instill the spirit of patriotism into every individual otherwise it will be impossible for us to achieve our goals."

Maulvi Wahab warned Ghanaian Muslims to refrain from vices like smuggling, hoarding, bribery and corruption, which he said, were incompatible with the aspirations of the country.

He said Ghanaians need constant realisation of the presence of God to rid themselves of the vices that plague modern societies.

Maulvi Wahab assured the nation that the Ahmadiyya in Ghana would continue to pray for Ghana's prosperity and the peace she needs.

Present were Nana Essandoh VI, Omanhene of Nkusunkum Traditional Area, Nana Amonoo X, Omanhene of Anomabo Traditional Area and Nana Akosa Yiadom III, Omanhene of Denyaase Traditional Area in the Ashanti Region.

About 50,000 Muslims from all parts of the country have converged on Saltpond for the conference.

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Ahmadis elect officers after successful confab

The Pioneer, (*Ghana*) *January 15, 1975.*

THE 49th Annual Conference of the Ahmadiyya Movement of Ghana at Saltpond was a great success.

The conference ended last week-end after Maulvi Abdul Wahab bin Adam, Head of the Ahmadiyya Movement had led about 50,000 members who attended the conference in prayers asking God's guidance for Col. Acheampong, Head of State and Chairman of the National Redemption and peace and prosperity for the nation.

In a sermon, Maulvi Abdul Wahab appealed to Muslims to contribute their quota towards the development, peace and prosperity of the nation.

He said in spite of the fact that Muslims in the country believed in the Holy Quran, yet dissension and disunity was being allowed to eat into the fabric of the Muslim Society.

Maulvi Abdul Wahab urged them to bury their differences and make effective contribution towards nation building.

In a telegraphic message signed by Maulvi Abdul Wahab, the Ahmadiyya Movement congratulated Col. Acheampong and the entire members

of the N. R. C. on the 3rd Anniversary of their assuming of power and assured them of the Movement's support.

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Lt. Col. E. A. Baidoo, Central Regional Commissioner, who addressed the conference on the second day of its session, asked all religious institutions to show sufficient concern in the affairs of the nation by helping to eliminate vices which plagued the society.

Col. Baidoo recalled that Ghana had of late seen frequent demonstrations in educational institutions due to lack of sufficient appreciation of the purpose of religious teaching.

But no modern society can hope to attain any reasonable degree of moral excellence without the aid of religion.

The Ahmadiyyas were urged by Col. Baidoo to participate fully in communal labour and to pay their basic and other rates regularly to enable their District Councils to provide them with basic amenities.

Mr. J. G. Issah, 46 of the Produce Buying Agency (C M B.) Accra, was later elected President of the Ahmadiyya Movement with Mr. Masood Jamal Johnston, Headteacher at Assin Kwame Atta, as General Secretary.

Other officers were Mr. Ishaque K. Essel of Takoradi Government Secondary Technical, Financial Secretary ; Mr. Haruna Assibey of Produce Buying Agency (C.M.B.) Accra, Auditor : Mr. Abdullah Nasir Boateng, Headmaster of Ahmadiyya Secondary School of Kumasi, Secretary for Education and Training.

The rest were Alhaji Ibrahim Appau of Accra, Preaching Secretary; Mr. Ismael B K. Addo, Head of English Section Department, Ahmadiyya Secondary School Kumasi, Miscellaneous Affairs ; Mr. Ahmmed Quainoo of Accra, Publicity Officer.

In a short address Mr. Issah thanked the members for electing him president and requested them to pray for him for guidance to steer the affairs of the Movement with credit.

A total amount of C22,100.46 was realised at the function. Ashanti Region Circuit donated the highest amount of C3,022 00 ; Abura Mankesim Circuit donated C1,600.00 ; Brong Ahafo Circuit C1, 513.44 ; Agona Circuit C1,330.00 ; and Wa Circuit C1,015.00.

Among the highest individual donors were Alhaji Alhassan J. C. Atta, Chairman Ashanti Region C1,100.00 ; Alhaji Mahmudu Coufie, a retired officer of the Accra-Tema City Council C1,060.00 ; and Alhaji Seidu Mohammed of Northern Region, C850,00.

In the women section, Alhajia Memuna, a Building Contractor, Accra donated C500.00 Hajia Hadija of Accra also donated C200.00.

The highlight of the conference was a football match in which Southern Sector beat Northern Sector by two goals to nil.

The match took place at Saltpond Ahmadiyya School grounds and offered entertainment to the members who attended the meeting to round off the occasion.

Apart from Ghana, delegates also came from Togo, Liberia and Pakistan.

Area's Muslims Celebrate the 'Feast of the Sacrifice'

Digitized by Khilafat Library Rabwah

By Janis Johnson

The Washington Post, Dec. 25, 1974.

After chanting prayers exhorting Allah for guidance, the spiritual leader of an Islamic mosque in Northwest Washington sent out the faithful yesterday to kill animals.

Few of the Muslims worshipping at the American Fazl Mosque, a converted house at 2141 Leroy Pl. NW, acceded to the command. Those who did, went to Baltimore slaughterhouses to participate yesterday in the American version of the one of the holiest Islamic festivals, Idul Azha, the Feast of the Sacrifice.

In the old couutry, thousands of goats, sheep, cattle and camels are slain each year and placed in mass graves in observance of the Prophet Abraham's sacrificial example set 4,000 years ago. For the 600 million Muslims in the world, the holiday coincides with the annual pilgrimage to Mecca, the holiest place of Islam.

Muslims in the united States are prohibited by most local zoning and health regulations from raising and killing their own animals. Instead, they travel to nearby slaughterhouses, silice the neck of a "sacrifical" animal they have bought, which is bound and hung upside down to allow the blood to drip out is a prayer ceremony comparable to kosher preparation.

In America, the slain animal is frozen, butche ed and distributed among friends and the poor.

While this religious act is carried out over a three day period, Muslim children are receiving presents—often new clothes, and women are preparing holiday foods crafted around meat dishes.

At 10.30 a. m. yesterday, M. S. Shahid, Imam or spiritual leader of the mosque, began reciting the sacrificial story. Before him knelt men and young boys, whose shoes were discarded outside the prayer room of the house converted into a mosqu- for followers of the Ahmadiyya Movee ment in Islam.

Most of the 150 followers of this movement in Washington are Pakistanis. Several thousand other Muslims in Washington held similar celebrations in their own mosques yesterday. The Ahmadiyya movement started in Punjab. India, in 1889, differs from orthodox Islam with the reverance of Hazrat Mirza Ghulam Ahmad, the founder, as the promised Messiah.

Upstairs, the women prayed and listened to the imam's words. In the mosque, men and women do not mix.

"Through a vision, God directed Abraham to sacrifice his only and first-born son Ishmael. Prophet Abraham, full of zeal and obedience to God, decided to carry out the vision ..... and taking a knife, proceeded to kill his son. The son was not less ardent than his father. So he offered himself for the sacrifice," explained Shahid.

"On this moment, God revealed to Abraham that he had indeed fulfilled that vision inasmuch as he had shown readiness to sacrifice his son, that he was not required to fulfill the vision literally but to follow its underlying meaning," Shahid added.

In Islam, which means "complete submission" to the will of Allah, the one God, the sacrificial story reminds the faithful to surrender themselves to Allah, he said.

"The sacrifice each year is not an obligation for every family, but it is recommended. If they don't have the money, they can be excused. Some people go together and buy one animal for the sacrifice," said Mohammad Haroon Isa, a computer programmer at God-dard Space Flight Centre in Greenbelt and one of the faithful.

"It's becoming more and more expensive. Three years ago it cost $ 35 for a lamb. I believe its $ 50 or $ 60 now," said Isa. "Some of us send money to Pakistan to have animals slaughtered for us."

Traditionally, we cook the meat after the prayers. If we're going to sacrifice the same day, we fast until the meat is ready," said Mrs. M. M. Ahmad, chairman of the local women's oraganization and the wife of a World Bank officer.

"But here, since we don't always sacrifice, we prepare the food in advance," she said, pointing to the table of lamb patties, chick peas and potatoes with curry and a delicacy called "rose balls."

The women ate separately from the men. Mrs. Ahmad, a Pakistani who has lived here four years, was draped in a black veil which she pulls over her face when she goes outside.

"For the children, this is just as important as Christmas but we don't commercialize so much" she said. The gifts we give mostly are money. We give what we can afford."

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READERS IN COUNCIL

Japan Times 8, January 1975

Manila's New Archbishop

To the Editor :

I have read Mr. Max Lerner's column under the head line, "Why Not Take The Oil ?" in the Japan Times of Dec., 27, 1974 with great concern. The writer has tried in vain to give arguments in favour of a military takeover of the Middle East oilfields. By so doing he has tried to take the readers back to the stone age.

Let Mr. Lerner and those who share his views know that the Western nations are reaping the fruits of improperly using the "political power" by planting the seed of Israel in the Arab land more than 26 years ago. Let it be admitted that this was a wrong act and those who committed this wrong act did not foresee properly the pros and cons at that time, or in the words of Mr. Lerner did not properly draw the balance sheet.

In Persian language there is a famous saying which reads as follows : **"Khishte Awwal chun nehad m'emar kajj ; Ta thorayya me rawad diwar kajj."** It means : "When a builder lays down the first brick of a wall in a slanting position, the wall continues to remain in a slanting position even if it is raised as high as sky."

By no stretch of imagination would a military takeover of the oilfields solve the problems of the Middle East, or for that matter, the problems of the Western nations,

(*Continued on page 22*)

AN INVITATION

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The following letter was addressed by our Missionary in Japan to the President of the United States of America, on the 31st of January 1975.

Dear Mr. President,

Sitting thousands of miles away from your country, I have heard today, here in Tokyo, the proceedings of the annual National Prayer Breakfast held at the Washington Hilton Hotel, which were relayed through the Far Eastern Network of Radio. I have thoroughly enjoyed these proceedings.

I am a Missionary of Ahmadiyya Movement in Islam, a world-wide missionary organization, founded by Hazrat Mirza Ghulam Ahmad of Qadian, India (1835 A. D. — 1908 A. D.), the Promised Messiah whose advent was foretold by Jesus Christ as well as the Holy Prophet Mohammad of Arabia (570A.D. — 632A.D.) the Founder of of Islam. I believe in the truth of all the prophets mentioned in the Old Testament as well as Jesus Christ who had been sent by God as a Messiah to Israelites only (Mathew15:24) and John the Baptist who was sent as a fore-runner to Jesus Christ. The truth of these prophets is clearly mentioned in the Holy Quran, the Revealed Book of the Holy Prophet of Islam. I always wonder why Muslims and Christians who have so many things in common among them cannot work together for the peace and prosperity of the world and welfare of mankind.

In my humble judgement, our prayers can be more effective, if we have firm belief in God, in His Omnipotence. Belief in God is a spiritual atom in which like physical atom lies hidden enormous amount of energy which is released through the elect who are raised by God from time to time to demonstrate the Almightiness of God. As a matter of fact the energy hidden in the spiritual atom is far more powerful and effective than the one hidden in the physical atom or for that matter existing anywhere in this world. It is to this spiritual atom that Jesus referred when he said, 'If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. As regards 'the elect' or 'the chosen people' they are also called 'the meek' because the only wealth that they possess is the wealth of faith. Jesus had rightly said about them, 'Blessed are the meek: for they shall inherit the earth'.
(Mathew 5 : 5)

Today 'the meek' are those who follow Hazrat Ahmad of India, the Messiah of this age, whose mention has been made above. It is unfortuate that the world has not recognized this wonderful Messiah and ignored his timely warnings which he had given under the direct command of God with the result that they find themselves in a terrible shape today.

One such warning is reproduced below for your kind perusal :

"Do you think that you can be saved by your own plans; That cannot be. Do not think that several earthquakes have come in distant places in America and your country will be safe, for I see that greater distress is in store for you. Thou, O Europe art not safe, nor thou O Asia ! and ye that dwell in Island no self-made deity will assist you on that day. I see cities falling down and I find inhabited places in ruin. I say to you truly that the turn of this country is drawing near, the days of Noah will you again witness and the scene of lot's land you will see with your own eyes. But God is slow in sending his wrath. Repent, that Mercy may be shown to you. He who forsakes God is a worm, not a man and he who does not fear him is dead, not living."

The Sunday Herald—Boston,

June 23, 1907—

MAGAZINE SECTION

The above paper had published the entire story of Hazrat Ahmad, under the Headline "GREAT IS MIRZA GHULAM AHMAD THE MESSIAH". A photostat copy of this paper has been reproduced in a booklet entitled, "THE SECOND ADVENT OF JESUS CHRIST" which is enclosed herewith for your kind perusal. Let every member of your cabinet and every congress-man read this booklet thoroughly and follow the Messiah of this age so that the blessings of God be showered upon your people in this world and the world to come.

May God be with you and may He help you to solve the problems of your country in a very satisfactory manner. Amen.

The Prayer of Huzur

It was your prayer
which made me alive
it was your prayer
which kept me survive
it is your prayer
which makes me arrive
in heavenly gardens
with children and wife
but if I don't struggle for this
golden land
I don't find your love and His
helping Hand

Hadayat Ullah

"INVITATION"

TO GIVE TO A FRIEND

ASK FOR IT FROM :

MANAGING EDITOR,

Monthly Tahrik-i-Jadid Rabwah

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— 49TH —
Annual Conference In Ghana

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The Ahmadiyya Jamaat in Ghana held its 49th Annual Conference in January 1975. Some extracts from the speech of the Amir and Missionary Incharge—Maulvi Abdul Wahab bin Adam—are reproduced below.

Full text of the Address of the Regional Commissioner, Lt. Col. E. A. BAIDOO, follows these extracts :

THE appointment by Hazrat Khalifatul Masih III of the first Ghanaian Amir and Missionary Incharge for Ghana marks an auspicious but challenging period in the history of the Movement in this country.

The Ahmadiyya Movement stands for the revival of Islam as prophesied by the Holy Prophet Mohammad, on whom be peace and blessings of Allah. The Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, was commissioned by Allah Almighty to bring mankind back to the true teachings of Islam as enshrined in the Holy Quran, and preached and practised by the Holy Prophet Mohammad, on whom be peace and blessings of Allah.

The gist of the message of the Promised Messiah to mankind is that God exists today as He has ever existed and reveals Himself to His faithful servants even today as He did in the past.

Founded about 80 years ago, it was preached in Ghana in 1921 by Maulana Abdul Raheem Nayyar followed by dedicated and devoted Missionaries like Maulana Hakeem Fazlur Rahman, Maulana Nazir Ahmad Ali and Maulana Nazir Ahmad Mubashir.

The Movement has thereafter spread to all parts of the country and commands a following of 500,000 in the country.

Its humble contribution to the nation, apart from matters spiritual, includes the establishment of educational institutions and health centres in the country.

There is a bright future for Africa. According to the Holy Quran, greatness is not the monopoly of any one people or nation. God causes fortune to alternate between nations. There were times when Africa used to be

dominated by foreign powers. During the early fifties, the Second Successor to the Founder of the Ahmadiyya Movement had promised bright future for Africa. He had said that he had seen the writings of God on the wall that the rise of Africa was at hand. It was not long after this declaration when Ghana achieved its tndependence and offered encouragement to other African States to struggle for independence.

Four years ago, in the course of his visit to Ghana, the Supreme Head of the Ahmadiyya Movement had declared that the time was not far off when Africans who had hitherto been considered learners would become teachers of the world. That day will certainly come. That is the immutable law of God as mentioned in the Holy Quran. The Holy Quran also says that God does not change a people until they change their attitudes to life. For Africa to make progress, therefore, it will be imperative that Africa rid itself of the materialistic concept of life which had led to the fall of the Roman Empire and is about, in our own time, to ruin the whole of mankind.

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It is only through firm belief in God and constant realization of the presence of God which lead to the physical, moral and spiritual development of man, and it is such moral and spiritual development which Ghana needs to rid her of the vices that plague modern society today.

Ghanaians are often warned to refrain from vices of smuggling, hoarding, bribery and corruption and other social evils. It is my belief that so long as we fail to instill in every individual the truth that God is ever watching whatever we do, and that every man will sooner or later be called to account for the greed that causes hardship and suffering to others it will be impossible to eradicate the evils of society.

Ahmadiyyat is the name for true Islam. Islam is a dynamic religion that brought about a great moral and spiritual revolution throughout the world, and transformed a disorganized and corrupt people into a strong, united and dynamic nation and made them torchbearers of learning and civilization.

The Holy Quran with which the Prophet of Islam brought about this revolution. unparalelled and unprecedented in the whole history of mankind, is still with us today, intact as it was 1,400 years ago.

There is no reason therefore why Muslims all over the world cannot rally round this book and let mankind benefit from the beneficient teachings contained in it.

I should like to make a very serious and urgent appeal to Muslims throughout Ghana to make a positive resolution to unite for their own progress and to be enabled to contribute their quota to the development, peace, progress and prosperity of our beloved nation.

Another service which Ghana demands urgently from Muslims of this country is the offering of humble and fervent supplication to God for the peace, harmony and prosperity of the people of Ghana.

I assure the people of this country that members of the Ahmadiyya Movement in Ghana will not fail the nation in this task.

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ADDRESS

by

The Regional Commissioner Lt. Col., B. A., Baidoo on the occasion of the 49th Annual Conference of Ahmadiyya Movement at Saltpond on Friday, 10th January, 1975.

Mr. Chairman, Distinguished Guests, Ladies and Gentlemen :

It gives me great pleasure to be invited this morning to address the 49th Annual Conference of the Ahmadiyya Movement in Ghana. I wish to express my thanks and appreciation for the wonderful welcome which has been accorded me this morning and for the welcome speech just delivered by the Ameer and Head of the Ahmadiyya Movement in Ghana.

The Missionary work being undertaken by your Movement in this country is very much appreciated. I am told that the Ghana Branch of the Movement is a little over half a century old and it is gratifying to note that within this relatively short period the Movement has continued to grow steadily and its membership now is about 500,000. It is my hope that you will continue to propagate the word of Allah and bring the light to as many men as possible. Time was, when the sword and the gun were used in compelling people to accept the faith. This situation has now changed completely and conversion is now based on the more secure and lasting basis of persuasion. I have no doubt at all that this persuasive approach has been the secret of the success of the Ahmadiyya Movement in growing from humble beginnings into a big religious movement with thousands of members.

Mr. Chairman. the Ahmadiyya Movement has an impressive record of achievements in this country. It maintains, at great cost, a chain of schools, colleges and hospitals throughout the length and breadth of this country. We view with admiration the tremendous strides that the Movement has made in contributing to the spiritual and material well-being of this country. Nevertheless there is still room for the Movement to endeavour to reach more people in the country.

I am aware that the meagre resources of the Movement that has not made it possible for the Movement expand its activities into more areas of the country. It is for this reason that I wish to appeal to all of you to contribute generously to the building up of a fund which will enable the Movement to continue its work in the country. In its effort to rebuild the economy of the country, the Government will look more and more to greater initiative on the part of all citizens of this country. As against the policy of the state providing all the amenities that we need we the citizens of this country will have to help by contributing towards projects sponsored by our Missionary Societies.

Mr. Chairman, distinguished guest, ladies and gentlemen, Ghana has of late seen frequent demonstrations in our educational institutions due to a lack of sufficient appreciation of the purpose of religious teaching in the educational institutions. This unfortunate situation has in turn resulted in the great moral decline and spiritual lethargy which we see in our youth today and which has also contributed to the disrespect and hooliganism in our schools and in public life. The Government alone cannot correct these mistakes. You as citizens of this country have to make your contributions, however humble, to the crusade to eliminate the vices which plague our society. I take it that the Ahmadiyya Movement is pre-

pared to contribute its share to the national effort in this direction.

At this Conference, you will be conferring on matters of faith. I would however urge that in doing so you should spare some of your precious time to ponder over the problems of our growing society as well. This is very important because if religion provides salvation for the soul then it ought to preserve the body which provides the habitat for the soul. Religious institutions do not exist outside society ; nor can any modern society hope to attain any reasonable degree of moral excellences without the aid of the religion. Indeed, the lesson of history is that in the clutches of the malaise which industrialism and modern social advancement have brought only the religious bodies have the appropriate moral antidote against moral depravity in any human society. Our own experience properly vindicates the stand of religion as the last resort for refuge in times of utmost uncertainty and depression. It is religion that offers the last hope to a dying soul. It therefore behoves you as a religious group to show sufficient concern in the affairs of the nation. The practice of your religion is made easier when the society functions well. You must therefore contribute in ideas, in cash and in physical forms to make life easier in the society Assist in communal labour and support your councils by paying the basic rate.

Finally, Mr. Chairman, I should like to extend my congratulations to Maulvi Abdul Wahab Bin Adam, the first Ghanaian Head of the Movement and all the other leaders who have successfully steered the affairs of the Movement during the past years. We also pray for God's guidance for the national executive who will be elected for the next two-year term. My best wishes to you all for fruitful deliberations and another successful year.

Seminar at Jamia Ahmadiyya

The Jamia Ahmadiyya was the venue of a three day Seminar on West Africa. The Seminar which started on the 17th of February, lasted till the 19th and was concluded with a Dinner attended by the speakers and the authorities of the Jamia, prominent among whom was the Principal, Malik Saifur Rahman, who is also the Mufti of the Jamaat.

There were eight speakers in all who talked about various phases of the life of the West Africans. The three sessions were presided over by Maulana N. A. Mobashir, Ch Mohammad Sharif and Naseem Saifi. The Speakers were: Mr. Ghulam Ahmad Naseem, Mr. Saud Ahmad, Mr. Basharat Ahmad Bashir Mr Abdul Latif Premi, Ch. Mohammad Sharif, M A. Qureshi, Aminullah Khan Salik and Naseem Saifi.

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Islam as a way of Life

THE REAL OBJECT

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(The Word, 19th—27th September, 1974)

Mau'vi Ali Haider Uppal

IN THE CASE of the lower animals, we see that their faculties are so ordered as to render them unable to serve a purpose higher than a particular one and they cannot go beyond a certain limit. This leads us to the conclusion that the highest limit which the faculties of a particular animal can reach is also the highest aim of its creation. A bullock, for instance, may be used to furrow the earth or draw water or for loading but with its present faculties it can serve no higher purpose. This is, therefore, also the aim of its existence. Judging man in the same manner we find that of all faculties which nature has bestowed upon him, the highest is that which awakens him to a search after God and incites him to the noble aspiration of losing his own self in the love of God and completely submitting himself to His will.

In the requirements of his physical nature the lower animals are on the level with him. In art some animals display more skill than human beings. The bee produces honey from the juice of flowers with such exquisite skill that man has failed with all his genius to achieve anything like it. The perfection of man, therefore, does not consist in these matters but in something else. It consists in the excellence of his spirituality. in his union with God. The true object of his life in this world is, therefore, that the window of his soul should be opened towards God. Says the word of God : "I have not created the jinn and the men but that they should know me and worship Me". (Quran 51 : 57).

Stating clearly the real obiect of human life Islam claims to guide the followers towards its realization. We find : "Verily the religion which gives a true knowledge of God and directs in the most excellent way to His worship is ISLAM." (Quran 3 : 20)

Man had to travel a long way to reach the present stage of progress. Throughout this stride, he was guided by the Word of God which was sent to him at time of need. Human history shows that in the olden days Almighty God has been pleased to lead him up from a savage stage by teaching him the rules relating to his ordinary daily actions and mode of social life. Thus the process started at the lowest point of man's development and first of all drawing a line of distinction between man and the lower animals taught him the elementary rules of morality which may pass under the name of social

behaviour. Next, the Word of God, sought to improve upon this degree of morality by regulating man's conduct and actions, thus turning them into high moral qualities. Both these developments related to only one stage of advancement, the difference being only that of degree.

The Wise Author of the Universe, has so arranged the system of moral evolution that a person can easily advance from a low state to a higher one.

Proceeding forward in history we see another stage of advancement, when we find man completely lost in the love of God and in doing His will. The whole life of man was lived only for the sake of his Master. This was the stage indicated by the Word "ISLAM". It signified complete resignation to the Will and service of God and total forgetfulness of self. This was the stage of spiritual perfection which could not be obtained unless one had put into operation one's various faculties within their appropriate spheres as occasion might require and walked with perseverance in the path which Almighty God had pointed out, submitting oneself wholly to His will. Such a man is like a fish, sacrificed by God's hand, a fish which lives in the waters of His Love. Says the Holy Quran :

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"Say (O Prophet) my prayers and my sacrifices and my life and my death, are only for God Whose Lordship extends over the whole universe, and Who has no partner. Thus have I been commanded and I am the first Muslim." (6 : 63) And again :

"Say to them (O Prophet), if you love God, follow me ; Then will God love you and forgive you your sins ; He is surely Forgiving, Merciful." (3 : 32)

The real purpose of life, in this way, was achieved in Arabia by the advent of Islam. The Message of Islam was manyfold It was revealed in Mecca, the centre of East and West, but it was meant for and it has the capacity to embrace the whole world. As summarized by a great Muslim divine in the following words :

"The Creator of the World is one. None else is worthy of worship. The Prophets have ever believed Him to be One, and taught their followers so. Meccans should give up all images and idols. Did they not see that the idols could not even remove the flies which dropped on the offering laid at their feet ? If they were attacked, they could not repel. If they had a question put to them, they could not answer. If they were asked for help, they could do nothing. But One God helped those who asked for His help, answered those who addressed Him in prayer, subjugated His enemies, and raised those who abased themselves before Him. When light came from Him, it illumined His devotees. Why then did the Meccans neglect Him and turn to lifeless images and idols and waste their lives ? Did they not see that their want of faith in the One True God had made them utterly superstitious and incompetent ? They had no idea of what was clean and what was unclean, of right and wrong. They did not honour their mothers. They treated savagely their sisters and daughters, and denied them their due. They tormented widows, exploited orphans, the poor and the weak, and sought to build their prosperity on the ruin of others. Of lying and cheating they were not

ashamed, nor of burgling and loot. Gambling and drinking were their delight. For culture and national advance they did not care. How long were they going to ignore the One True God, and continue to lose, and suffer and suffer? Had they not better reform? Had they not better give up all forms of exploitation of one another, restore rights to whom they were due, spend their wealth on national needs and on improving the lot of the poor and the weak, treat orphans as a trust and regard their protection as a duty, support widows and establish and encourage good works in the whole community, cultivate not merely justice and equity, but compassion and grace? Life in this world should be productive of good. "Leave good works behind", that they may grow and bear fruit after you are gone. There is virtue in giving to others not in receiving from them. Learn to surrender that you may be nearer to your God. Practise self denial for the sake of your fellow-men, that you may multiply your credit with God. True, the Muslims are weak, but do not go after their weakness. Truth will triumph. This is the decree of Heaven ... .The cruelties to which women and slaves have been subjected will be obliterated. The Kingdom of God will be instituted in place of the Kigdom of Satan."

Within a very short time of one century this inspiring message had won the hearts of the then known world. But, as a matter of fact, the means of communications had not so much progressed by that time, it could not enlighten those corners of the world which were then unknown. Any how, the eternal law was handed over to humanity in the form of Quran and the demonstration was given very successfully.

And the second phase of the Divine Plan to enlighten the whole humanity with the light of Islam was to follow the modern scientific inventions which have changed the world to become like one family.

According to the prophecies found in all the religions of the world about the coming of a promised reformer at the end of days, Hazrat Mirza Ghulam Ahmad in Qadian, India, claimed to fulfil these prophecies. He founded the Ahmadiyya Movement in Islam in 1889, which has since then succeeded in spreading the teachings of Islam to all the corners of the world.

(*Continued from page 13*)

Can you extinguish fire by adding fuel to it? Certainly not.

It is unfortunate that peace prospects in the Middle East are becoming more and more dim every day. Israel is sitting tight over the occupied land of Arabs and writers like Mr. Lerner are suggesting a military takeover of the oil fields. Has sanity gone that bankrupt?

ABDUL HAMID
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(Gist of a lecture delivered by Hazrat Khalifatul Masih II).

The Message of Ahmadiyyat

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(Some misgivings removed)

Some of those who do not know much about the Ahmadiyya Jamaat think that the Ahmadis do not believe the Holy Prophet Mohammad, peace and blessings of Allah be upon him, to be the Khatamun Nabiyyin. This is nothing but lack of knowledge on their part. The Ahmadis claim to be Muslims and they very strongly believe in the Kalimai Shahadat (Ash hado alla ilaha illallaho wahdahoo la sharika lahoo wa ash hado anna Mohammadan abdohoo wa Rasulohoo). How then is it possible that they should disbelieve in the Holy Prophet being the Khatamun Nabiyyin. God says in the Holy Quran in very clear words:

ما كان محمد ابا احد من رجالكم و لكن

رسول الله و خاتم النبيين

i. e. Mohammad (peace and blessings of Allah be upon him) is not the father of any of you, the male members, nor he will be in future, but he is the Messenger of Allah and Khatamun Nabiyyin.

Everybody who believes in the Holy Quran can in no way disbelieve in this verse of the Holy Quran. It should therefore be remembered that the Ahmadis do not believe that the Holy Prophet was not the Khatamun Nabiyyin. What the Ahmadis say is that the present current interpretation of the words Khatamun Nabiyyin does not conform with the verse of the Holy Quran nor does it fall in line with the exalted position of the Holy Prophet as explained in this verse. The Ahmadiyya Jamaat gives these words the meanings that are fully in accordance with the Arabic usage and which are confirmed by Hazrat Ayesha, Hazrat Ali and other Companions of the Holy Prophet, may God be pleased with all of them. And this really is the meaning which manifests the grandeur and the exal ed position of the Holy Prophet in such a way that he stands far above the rest of humanity. Thus it should be quite clear to everybody that the Ahmadis do not disbelieve in the Holy Prophet being the Khatamun Nabiyyin rather they do not agree with the generality of the Muslims on this point—The Ahmadis strongly hold the opinion that not very to believe in the Holy Prophet being the Khatamun Nabiyyin is nothing short of Disbelief.

There are some people among this group of people who think that the Ahmadis do not believe in the whole of the Holy Quran; they only believe in a few parts of it, they say. This also is a baseless accusation which has been given currency by the opponents of the Ahmadiyya Jamaat. The Ahmadis believe that the Holy Quran is an unchangeable and unabrogatable book; the whole of it, starting from the Ba of Bismillah to the Seen of Wannas, is the revelation from God and it is meant to be acted upon—and in fact it must be acted upon.

These un-informed people also think that the Ahmadis do not believe in the existence of the angels and the satan. This allegation, like all others, is quite false. The angels and the satan are mentioned in the Holy Quran. How can, then, the Ahmadis who claim to profess faith in the

Holy Quran disbelieve in what is mentioned in it. With the grace of God we believe in the existence of the angels. Rather it can be said that because of the blessings that we have received through Ahmadiyyat we do not only believe in the existence of the angels we also believe that through them we can learn the Holy Quran and other spiritual affairs as well. (Hazrat Khalifatul Masih II mentions here his own experience of learning the Holy Quran (especially the Sura Fatiha) from the angels and as a result of this he says, he has so wide a knowledge of the Sura Fatiha that it could be said to be almost without limit He also claims that he could explain almost everything with the help of the Sura Fatiha which in other words means that he could show that the Sura Fatiha contained various subjects dealing with different aspects of life. He further says that he has challenged the peoples of the world to try him in this matter but none has come forward to accept this challenge of his. The subjects he specifically mentions are: The existence of God, His Oneness, Prophethood and the need for the prophets, the facts which can prove a Shariat to be the most perfect one and the human need for a perfect shariat, Supplication, Pre-destination, Resurrection of the human beings on the Day of Judgment, the paradise and the hell. All these subjects are most beautifully mentioned in the Sura Fatiha; hundreds of pages of other books cannot do what this small sura does)

The question of denying the existence of the angels does not arise at all; the Ahmadis claim that "we can derive great advantage from the angels."

So far as the satan is concerned, it must be realised that it is a dirty thing and the question of professing faith in it does not arise. Of course we learn of it through the Holy Quran, and we do admit that it does exist. Not only that it exists we also realise that God has allotted us the task of breaking its power and pulling down its authority that it tries to establish over the people. (Here Hazrat Khalifatul Masih II tells his audience that he has seen the satan in a vision and once he has wrestled with it and with the help of God he has pulled it down. On another occasion he was told by God that the task that was going to be allotted to him was such that the satan would come in his way—also the progeny of the satan will try to stop him from moving forward—but that he should not mind them, rather continue moving forward uttering the words "With the Grace and Mercy of Go ." Then he started to move to the side that God had commanded him to move and he saw that the satan and his progeny began to threaten him. At places he could see nothing but heads that tried to frighten him. At other places he could see only headless bodies. At yet other places he could see the lions, the leapards, or the elephants but he did not mind them as he was commanded by God and when he uttered the words "With the Grace and Mercy of God," these things fled from his path and he could move on without let or hindrance. This was repeated again and again but in the end he was victorious and all those who stood in his way disappeared for good. Huzur says that is the reason why he always writes "with the Grace and Mercy of God" before writing anything, whatever the subject matter.)

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There are some people who think that the Ahmadis do not believe in the miracles. This again is contrary to the facts. What to talk of the miracles of the Holy Prophet Mohammad, peace and blessings of God be upon him, we believe that the true followers of the Holy Prophet are also favoured with miracles. The Holy Quran is replete with the miracles wrought by the Holy Prophet and it is only a blind person who can deny these miracles.

(More)